



Prophetic Traditions





Hadith Level 1

Prepared by Zad Group

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Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah says: [Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise] [Aal Imran 3:18]. Ash-Shawkani said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah says: [and say, "My Lord, increase me in knowledge"] [Ta-Ha 20:114].

In the hadith it says: «Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise.» Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet to an amodern and easily-understood style. We ask Allah to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.



The Zad Academy Series







It was narrated from Ibn Umar that the Prophet said: «Islam is built on five: the testimony that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah; establishing prayer; giving zakat fasting Ramadan; and going on pilgrimage to the House.» Agreed upon.



Narrator of the hadith

Abdullah ibn Umar ibn al-Khattab, the Companion of the Messenger of Allah He was present at al-Khandaq and subsequent campaigns; he was not present at Badr or Uhud because he was too young. He issued fatwas to the people for sixty years. He lost his sight at the end of his life, and he was the last of the Sahabah to die in Makkah, in 73 AH.

Explanation of phrases



- «On five» refers to five pillars or foundations.
- "Establishing prayer" this refers to the obligatory prayers. What is meant is consistently offering the prayers, fulfilling all their conditions and doing all their essential parts.
- «Giving zakat» means giving it to the categories of people prescribed in Islamic teachings so that it becomes their property.

The pillars of Islam are five, namely: the twin declaration of faith (ash-shahadatayn); establishing prayer; giving zakat; fasting Ramadan; and going on pilgrimage to the House.

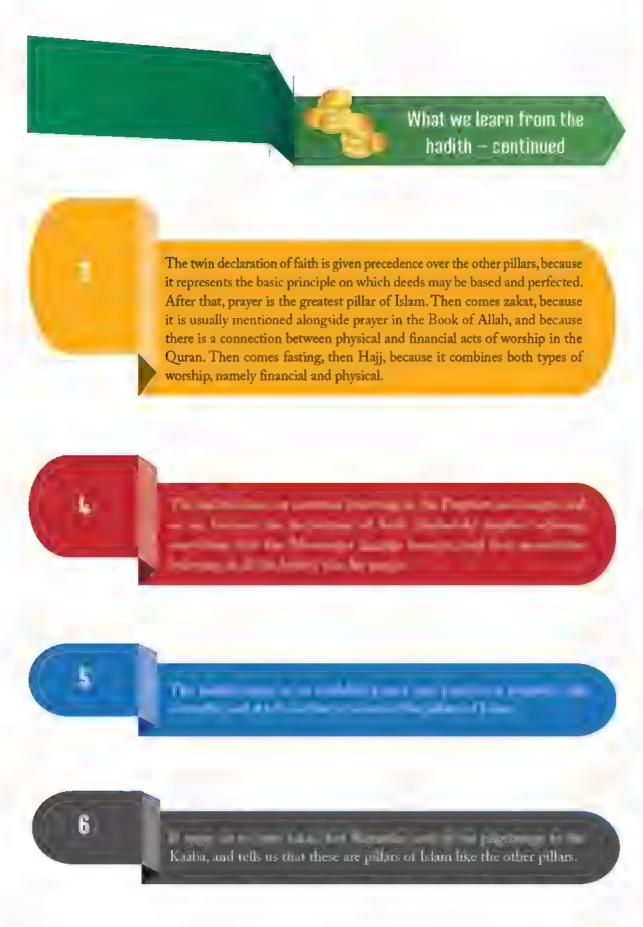
These pillars support the structure of Islam, for the structure cannot stand firm without them. The other features of Islam are what complete the structure, so if any of them are missing, it detracts from the integrity of the structure, although it still stands and does not collapse for lack of those parts. This is in contrast to the omission of these five pillars, because Islam vanishes if they are all missing.

It also vanishes if the twin declaration of faith – which is the greatest pillar – is missing, and the twin declaration of faith vanishes as a result of doing anything that is contrary to it and cannot coexist with it.

As for the omission of the other four pillars, the scholars differed concerning that. The correct view is that the one who omits any of them does not become a disbeliever thereby except in the case of prayer, because of the evidence that was narrated concerning it; the one who abandons prayer altogether becomes a disbeliever.

However, if he denies that it is obligatory but still does it, then he also becomes a disbeliever, because the fact that it is obligatory is a fundamental teaching of Islam that no one has any excuse for not knowing.







Ahl as-Sunnah are agreed that the believer who is to be deemed to be one of the people of the qiblah [i.e., the Muslims] and who will not abide forever in Hell is the one who believes in his heart in the religion of Islam, in the sense of wholehearted belief that is free of doubt, and who utters the twin declaration of faith.



If a disbeliever limits himself to saying, "There is no god worthy of worship except Allah," and he does not say, "Muhammad is the Messenger of Allah," then according to the well-known scholarly view he does not become a Muslim, because the Prophet said: «I have been commanded to fight the people until they bear witness that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah.» Agreed upon.



- Write an essay explaining the pillars of Islam and why they are limited to five.
 - Why does the twin declaration of faith form one of the pillars of Islam [and not two]? Think about it.
- What is the ruling on not giving zakat and not going for Hajj when one is able to do them? Is the one who does not do them regarded as having left Islam?
- What is the ruling if a disbeliever only says, "There is no god worthy of worship except Allah," and does not say, "Muhammad is the Messenger of Allah"?
- Why does the hadith not mention jihad or other pillars of faith?

Hooith I



. ﴿Ji was narrated that Umar ibn al-Khattab المُقَامِّةُ said: One day when we were with the Messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black, and there were no signs of travel on him. No one among us recognized him. He came and sat down before the Prophet rested his knees against his, and placed the palms of his hands on his thighs. He said: "O Muhammad, tell me about Islam." The Messenger of Allah distribution said: «Islam is to testify that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to pay zakat, to fast Ramadan and to go on pilgrimage to the House if you are able to.» He said: "You have spoken the truth." And we were amazed at his asking that and saying that he had spoken the truth. Then he said: "Tell me about eeman (faith, belief)," He said: «It means believing in Allah, His angels, His Books, His messengers, and the Last Day, and believing in al-gadar (the divine will and decree), both good and bad.» He said: "You have spoken the truth." He said: "Tell me about ihsan." He said: «It means worshipping Allah as if you can see Him, and although you cannot see Him, He can see you.» He said: "Tell me about the Hour." He said: "The one who is being asked does not know more about it than the one who is asking." He said: "Then tell me about its signs." He said: "The slave woman will give birth to her mistress, and you will see the barefoot, naked, destitute shepherds competing in constructing lofty buildings... Then he departed and I stayed for a while. Then he said to me: «O Umar, do you know who the questioner was?» I said: "Allah and His Messenger know best." He said: «That was Jibreel, who came to teach you your religion.» Numted by Muslim.



Umar ibn al-Khattab ibn Nufayl, Abu Hafs al-Faruq, Amir al Mu'mineen (the Commander of the Faithful). He became Muslim five years before the Hijrah and remained close to the Prophet . The Muslims swore allegiance to him as the caliph after Abu Bakr. During his caliphate, Allah granted many conquests and Islam spread widely. He established the Hijri calendar and set up state registries. He was killed by Abu Lu'lu'ah al-Majusi whilst praying Fajr in 23 AH.

Stolenetion, if interes



and placed the palms of his hands on his thighs, means that the questioner placed his hands on his own thighs, and sat as a student would sit before his teacher. This is indicative of great politeness and respect towards the Prophet.

"And we were amazed at his asking that and saying that he had spoken the truth" – the reason why they were amazed is that this was unlike the way of the questioner who does not know. Rather these were the words of someone who had good knowledge of what was being asked about. At that time there was no one who knew that except the Prophet **Like***.

"The slave woman will give birth to her mistress" – It was said that what is meant is that there would be many children who would be defiantly disobedient towards their parents.

"Barefoot" refers to one who does not wear shoes.

«Naked» refers to one who has no clothes on his body.

"Destitute" means poor.

"shepherds competing in constructing lofty buildings" means that the people of the desert, and others who are poor and in need like them, will become so wealthy that they will begin to compete in the construction of lofty buildings.

"for a while [malivvan]" means for a long time. This word is seen in the verse: [so avoid me a prolonged time [malivyan]] [Maryam 19:46].

This hadith discusses all acts of worship, both apparent and hidden, principles of faith, physical actions, sincerity of the heart, and being careful to avoid that which could spoil one's deeds, to the extent that all branches of Islamic knowledge are connected to this hadith and stem from it.

The Muslim will continue to rise through the levels of religious commitment until he becomes as close as he can be to Allah 155.

The first of them is Islam. Whoever sets up its structure and pillars will rise to the second level, which is eeman (faith, belief). Then whoever establishes the pillars of faith will rise to the third level, which is ihsan. That is the highest level of faith.

What we learn from the hadith

manner so that he could learn from him

The virtue of Islam, and that it should be the first thing that one asks

god worthy of worship except Allah and that Muhammad غنونية the Messenger of Allah, before anything else.



Isiam

The pillars of faith are: to believe in Allah Jape, His angels, His Books, His Messengers, the Last Day, and the divine decree, both good and bad. This will have an impact on the individual by making him strive hard in worship and fear Allah Jape.

Belief in Allah includes four things:

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Believing in His names and attributes, by affirming the names and attributes He has affirmed for Himself in His Book, or in the Sunnah of His Messenger, in a manner that is appropriate to Him, without misinterpreting them, denying them, discussing how they are or likening them to the attributes of His creation.







Believing in the original books that Allah 1666 sent down to His messengers, before they were distorted, and that they were true and from Allah, and that all the Books are abrogated by the Quran, so their rulings are not to be acted upon.









- The soundness of all deeds is based on the twin declaration of faith, for the testimony that there is no god worthy of worship except Allah requires sincerity, and the testimony that Muhammad is the Messenger of Allah requires following him. Every action by means of which one seeks to draw closer to Allah will not be accepted unless it meets these two conditions: sincerity towards Allah and following the Messenger of Allah
- The testimony that there is no god worthy of worship except Allah requires sincerity in worshipping Allah. This type of Tawhid is called Tawhid aluluhiyah (oneness of divinity) and is also called Tawhid al-ibadah, because the meaning of Laa ilaaha illa Allah (There is no god worthy of worship except Allah) is: there is none that is rightfully worshipped except Allah, so do not worship anyone or anything other than Allah. Whoever says, There is no god worthy of worship except Allah, but worships something or someone other than Allah is a liar.
- The ways of worshipping Allah size include supplication, asking, intending, making vows, swearing oaths, and offering sacrifices. So it is not permissible to direct any of these actions to anything or anyone other than Allah.



- Describe and explain the levels of Islam. Which is the highest of them and why?
- Based on this hadith, debate with the innovators, basing your argument on the foundations on which actions should be based.
- Why does disbelief in one prophet constitute disbelief in all of them? Quote evidence for that from the Quran and Sunnah.
- Speak in detail about the pillars of faith.



It was narrated that Umar ibn al-Khattab said: I heard the Messenger of Allah say: «Actions are according to intentions and every man will have only that which he intended. Thus he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated.» Narrated by al-Bukhari.

Explanation of pareset



- «Intentions» (niyyaat, sing. niyyah) the intention is the aim and resolve to do a thing.
- "His migration" (hijrah) in linguistic terms, hijrah refers to departing from one land for another, leaving behind one's homeland and family. It is derived from the word hajr, which refers to abandoning and is the opposite of upholding ties.

In Islamic terminology, hijrah refers to leaving the land of disbelief and moving to the land of Islam for fear of persecution, and with the intention of being able to practice one's religion.

whis migration was for that for which he migrated» that is, the recompense for his action will be the worldly gain that he was seeking, otherwise he gets nothing (of reward).

This hadith refers to all that is good, so it is most appropriate for the believer who wants to save himself and help himself to understand its meaning and to keep it in mind in all situations and at all times. This hadith refers to sincerity towards Allah, which is a condition of all words and deeds, both outward and inward, being accepted. Whoever makes his deeds sincerely for Allah, following the Messenger of Allah

Deeds cannot be judged except on the basis of intention, because the intention is the factor that determines whether they are sound or corrupt, perfect or incomplete. Whoever intends to do good, seeking thereby the pleasure of Allah, will have a complete reward.

But whoever falls short in his intention and aim, his reward will also fall short.

The one whose intention is something other than this sublime aim and goal will miss out on reward, although he may attain whatever he intended to attain of base and imperfect goals.

Hence the Prophet was a likeness against which all other issues could be measured, as he said: "Thus he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger," that is, he will attain what he intended and his reward will become incumbent upon Allah. "And he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated." Taking a woman in marriage is mentioned specifically after mentioning worldly gains in general, so as to highlight that all of these are unworthy goals and insignificant aims.





A good intention may be valid in permissible and worldly matters, for whoever intends by his earnings, worldly actions and day-to-day habits to seek help thereby in doing his duty towards Allah and carrying out obligatory and recommended actions. He bears that good intention in mind when he eats, drinks, sleeps, rests and works for a living, and his habits will be turned into acts of worship. The Prophet advised us to do that when he said: "You will never spend anything, seeking thereby the pleasure of Allah, but you will be rewarded for it, even [a morsel of food] that you put in your wife's mouth."

Narrated by al-Bukhari and Muslim.



Write an essay about the rulings on the intention (niyyah).

Speak about sincerity [towards Allah] and following [the Sunnah] as being two conditions for a righteous deed to be accepted.

Intention is an important topic in Islamic fiqh; speak about that.

How can you turn your habits into acts of worship? Give an example.





It was narrated that Abu Hurayrah said: The Messenger of Allah said: «Faith has sixty-odd, or seventy-odd, branches, the highest of which is bearing witness that there is no god worthy of worship except Allah, and the lowest of which is removing a harmful thing from the road. And hayaa (modesty, shyness) is a branch of faith.» Agreed



The narrator of the hadith

Abu Hurayrah: Abd ar-Rahman ibn Sakhr ad-Dawsi, the narrator of Islam. He stayed close to the Prophet and narrated more than five thousand hadiths from him. Umar appointed him as governor of al-Bahrain, then dismissed him, and he was governor of Madinah for a few years during the Umayyad caliphate. He died in 57 AH.

Explanation of the Sec



The word translated here as «-odd» refers to any number between three and seven.

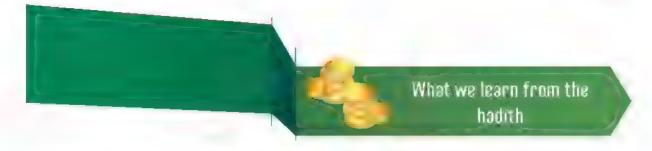
The word branch refers to the limbs of a tree. This is likening faith and its characteristics to a tree with branches, the fruits of which cannot reach maturity unless all branches are in good shape.

- "Removing a harmful thing" what is meant by a harmful thing is anything that causes harm or annoyance, be it stones, soil, thorns and the like.
- "Hayaa" (modesty, shyness) is a characteristic that compels one to do that which is praiseworthy and to refrain from doing that which is blameworthy and regarded as shameful.

In this hadith, the Messenger strates explains that faith is not one single characteristic or branch; rather it has many branches.

But the best of them is a single phrase, Laa ilaaha illa Allah (there is no god worthy of worship except Allah). If the heavens and the earth were weighed against this word, it would outweigh them, because it is the word of sincerity (kalimat al-ikhlas), and if this is the last word that someone says in this world, he will enter Paradise. It is the best of the branches of faith.

Hayaa (modesty, shyness) is a branch of faith. It is a praiseworthy attribute and was the attitude of the Prophet (to the extent that he was more modest than a virgin in her chamber – that is, in her seclusion.



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The phrase «Laa ilaaha illa Allah» is the word of Tawhid (kalimat at-tawhid)

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adding; «Wa anna Muhammadan rasool Allah» to it



According to Ahl as-Sunnah wa'l-Jama'ah, faith includes words uttered on the tongue, physical actions, and beliefs and actions of the heart.



to avoid that which makes him look bad and is shameful. All havan is part of faith.







Write an essay explaining the reality of faith (eeman).

What is the meaning of Laa ilaaha illa Allah?

How can you conclude from the hadith that faith is words uttered on the tongue, deeds of the heart and physical actions?





It was narrated that Abu Hurayrah said: The Messenger of Allah said: «I have only been sent to perfect noble manners and characteristics.» According to other reports: «... to perfect sound manners and characteristics» and «... to perfect good manners and characteristics.» Narrated by al-Bazzar, Ahmad and Malik; classed as sahih by al-Albani.



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of phrese



- «I was sent» means: I was sent to mankind.
- «to perfect» means: to enhance.
- «Noble manners and characteristics» means traits because of which a person deserves to be called noble.
- «Manners and characteristics (akhlaq)» ~ this refers to a person's nature and inclinations, or his inward, hidden image, for each person has two images:
- 1. An outward image, which is his physical appearance with which Allah has created his body. This outward image may be beautiful and good, or it may be ugly and bad.
- 2. An inward image, which is his character. This is a deeply-rooted attitude in the human being, from which all his deeds, good or bad, stem. Some of this image or character is good and some of it is bad.

The messages of all the Prophets promote the best, most sublime and noblest of manners and characteristics. However, with the passage of time and as a result of the distortion of the messages of the Prophets, many of these good manners and characteristics disappeared, alongside other revealed teachings, as a result of the followers distorting the teachings, ignoring them, rejecting them and forgetting them. The Arabs were the best of people in manners and attitude, because of what remained with them of the teachings of Ibrahim pathon, yet they followed the path of disbelief, and as a result they drifted away from many of these teachings. Then the Prophet was sent to perfect good manners and characteristics, by explaining what they had drifted away from and by promoting more good manners and characteristics that were exclusive to his teachings.

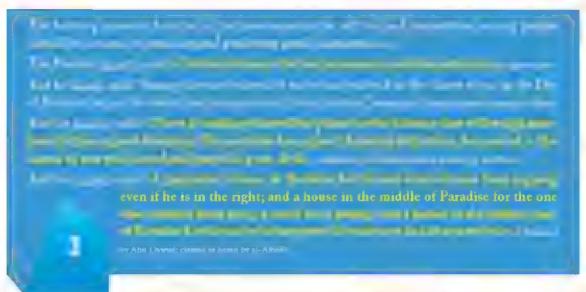
His mission was, essentially, one that was based on noble manners and characteristics in word and deed, as he promoted that and put it into practice himself.

His teachings were easy-going and enjoined everything that is good and upright, and brings blessings to man in his religious and worldly affairs.









All the virtues of the earlier nations exist in this ummah, and whatever they fell short in is completed in this ummah. Hence it was narrated that the Prophet said: «The likeness of me and the Prophets before me is that of a man who built a house and built it well and made it beautiful, except the space of one brick in a corner. The people started to walk around it, admiring it, and they said, 'If only a brick were placed here.'» The Messenger of Allah said: «I am that brick; I am the last of the Prophets.» Agreed upon.







Benefit

The scholars said: The most concise verse that speaks of righteousness, virtue and noble manners and characteristics is the verse: {Indeed, .Iliah orders pustue and good conduct and greing to relatives, and forbids immorality and had conduct and oppression. He admonishes you that perhaps you will be reminded} [an-Nahl 16:90].

Ibn Mas'ud said: This is the most concise verse in the Quran regarding all that is good that one should attain and all that is evil that one should keep away from. Al-Hasan al-Basri also said: There is no act of obedience to Allah but these two words—"justice and good conduct"—refer to it, and there is no act of disobedience to Allah but these words—immorality, bad conduct and oppression—refer to it it. Qatadah also said regarding this verse: There is no good characteristic which the people of the Jahiliyyah used to have and regard as good but Allah, also, enjoined it, and there is no bad characteristic that they used to regard as shameful but Allah forbade it.

The poet spoke well when he said:

Worldly affairs cannot be sound except on the basis of religion, And religion promotes nothing but good manners and characteristics.

> As for scheming and deceit, they lead to the fire, And they are the characteristics of the hypocrites.



How can a Muslim acquire noble manners and characteristics? Write about that, using other sources.

Give three practical examples from the life of the Prophet that testify to his noble manners and characteristics.

Write about the importance of attaining noble manners and characteristics, and the impact of that on the individual and on Muslim society.



It was narrated from Ibn Abbas who that Muadh was aid: The Messenger of Allah who sent me and said: "You are going to some of the People of the Book. Call them to bear witness that there is no god worthy of worship except Allah and that I am the Messenger of Allah. If they comply with that, then tell them that Allah has enjoined on them five prayers to be offered every day and night. If they comply with that, then tell them that Allah has enjoined on them charity (zakat) to be taken from their rich and given to their poor. If they comply with that, then beware (of taking) the best of their wealth, and fear the supplication of the one who has been wronged, for there is no barrier between it and Allah." Narrated by Muslim.



The narrator of the hadith

Abdullah ibn Abbas ibn Abd al-Muttalib al-Hashimi, the great scholar of the ummah and the interpreter of the Quran. He became Muslim when he was young and stayed close to the Prophet . The caliphs respected him. He lost his sight at the end of his life. He used to teach people; he would allocate one day for fiqh, one day for tafsir, one day for maghazi [accounts of the Prophet's military campaigns], one day for poetry and one day for the history of the Arabs. He died in Taif in 68 AH.

Explanation of himself



where (of taking) the best of their wealth. This refers to that which had all perfect qualities [of sheep, as their livestock was their wealth] such as producing plentiful milk, having a beautiful appearance, and producing a great deal of meat and wool.

«for there is no barrier between it and Allah» that is, it is heard and not rejected.

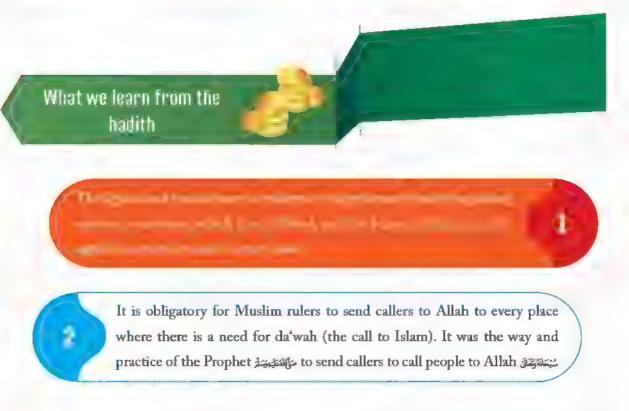
This is a warning about the prayer of the one who has been wronged in this context in particular, because he was going to examine their wealth (for zakat purposes), so he should beware of being unjust in that, for wealth is among the dearest of what a person possesses.



The Messenger of Allah sent Muadh ibn Jabal to Yemen in 10 AH. They were People of the Book, so he told him about the situation so that he would be prepared to deal with them and treat them appropriately, and debate with them in the way that is best.

Then the Prophet restaure told him the first thing to which he should call them, which is belief in Tawhid (the oneness of Allah) and the message of Muhammad source. So there is none that is rightfully worshipped except Allah source, for He is the only one who is deserving of worship, and all others besides Him are not deserving of worship; rather worship of them is false and invalid.

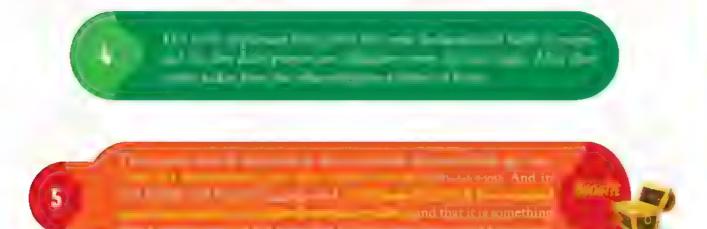
And he was to tell them that Allah sent His Messenger to humankind and the jinn, and that his was the final message. So whoever does not believe in him is one of the people of Hell. If they testified to that, then he was to inform them that Allah had enjoined upon them five prayers every day and night. If they obeyed him in that, then he was to inform them that Allah had enjoined upon them zakat to be taken from the rich and given to the poor, but he was not to take from their wealth that which was most precious and best; rather he was to take that which was of medium quality, and he was to fear the supplication of the one who was wronged, for it is close to Allah says and is taken up to Him without any barrier.





The one who calls people to Allah should be briefed about the situation of those to whom he is going to address his call, so that he can prepare himself to meet them in terms of knowledge and attitude, and so that they will not be able to bring specious arguments for which he has no answer.





What is required is to start by calling people to believe in the oneness of Allah (Tawhid). Hence Allah's Prophet Yusuf began with that when he called the two men in prison to faith: [O [mv] two companions of prison, are separate lords better or Allah, the One, the Prevailing You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know] [Yusuf 12:39-40].

All the prophets of Allah began by calling people to Tawhid; that was how the call of each of them began: [O my people, worship, Illah, you have no deity other than Him! [at-Area 7.59].



was not to be given to the rich



It is permissible to limit the giving of zakat to one of the eight categories of people who are entitled to receive it, because the Prophet said:

«... and [it is to be] given to their poor.»



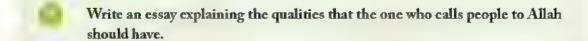


It is not permissible for the zakat -collector to take more than is due, and it is haram for him to take the best of people's wealth when collecting zakat; rather he should take that which is of medium quality.









- What is the reason for starting the call to Islam with the twin declaration of faith?
- Why is there a warning to fear the supplication of one who has been wronged in this context?
 - Research the scholarly differences of opinion as to whether it is obligatory to include all eight categories of recipients when giving zakat.



Hadith 7



It was narrated that Abu Hurayrah said: The Messenger of Allah said: «The Shaytan comes to one of you and says: Who created such and such? Who created such and such? Until he says: Who created your Lord? If he goes that far, let him seek refuge with Allah and stop these thoughts.» Agreed upon. According to another version: «People will keep asking questions until they say: this is Allah, the Creator of all things, but who created Allah?»

In Musnad al-Imam Ahmad it is narrated with a sahih isnad: «If one of you experiences that, let him say: I believe in Allah and His Messengers, for that will take that thought away from his mind.»

Abu Dawud narrated that Abu Hurayrah said: I heard the Messenger of Allah say: say – and he narrated a similar report, then he said: ... then if they say that, then say: 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.' Then let him spit dryly to his left three times, and seek refuge with Allah from the accursed Shaytan.» Classed as basan by al-Albani.

Explanation of phrases



- "The Shaytan comes" means: Iblees whispers intrusive thoughts, or one of his helpers among the devils of humankind and the jinn do that, for the purpose of causing confusion.
- "If he goes that far" means: If he goes as far as saying: Who created your Lord?
- «Let him seek refuge with Allah» from these intrusive thoughts by saying: A'oodhu Billahi min ash-shaytan ir-rajeem (I seek refuge with Allah from the accursed Shaytan).
- «and stop these thoughts» and put an end to these runaway thoughts.
- «let him say: I believe in Allah and His Messengers» that is, let him say: I oppose the stubborn enemy of Allah, and I believe in Allah and in what His Messenger فالمنابئة brought.

What is meant is that if he is faced with intrusive thoughts, then he should turn to Allah is to ward off the evil of the Shaytan, and he should stop thinking about that. He should realize that these passing thoughts are whispers from the Shaytan, who is only trying to cause mischief and mislead him, so let him turn away from listening to his whispers, and let him hasten to put a stop to that by focusing on something else.

"...until they say: this is Allah, the Creator of all things, but who created Allah?" That is, until this questioning goes so far that they say that. This kind of questioning is clearly invalid, because the fact that Allah [56] is the Creator and is not created is something that is known by necessity, so questioning that is a kind of stubbornness.

In this hadith, the Prophet teaches us to give up thinking about whatever crosses our minds of intrusive thoughts and whispers from the Shaytan, and to refuse to accept these thoughts and refrain from going along with them. We should put an end to the matter by ignoring them and seeking protection by remembering Allah. If such questions come to a person's mind, let him say: I believe in Allah, recite Surat al-Ikhlas, spit dryly to his left, and seek refuge with Allah to drive away the whispers of the Shaytan. For the Shaytan only whispers to the one of whom he has despaired of ever misleading him. Therefore he tries to annoy him with these whispers, because he is unable to mislead him. As for the disbeliever, he can approach him however he wants, and in his case is not limited to whispering; rather he toys with him in any way he wants.

What we learn from the hadith

It is essential to seek refuge with Allah from the accursed Shaytan so as to drive the Shaytan away, because a person cannot, on the basis of his own power and strength, engage with the Shaytan and argue with him. Therefore he must turn to his Lord and seek protection with Allah from the Shaytan who seeks to make him fall into the trap of these thoughts.



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Activities

- In one of the versions of the hadith, it says that the Prophet مَا اللهُ عَلِيْنَ اللهُ عَلَيْنَ اللهُ عَلَيْنَ اللهُ عَلَيْنَ اللهُ عَلَيْنَ اللهُ عَلَيْنَ اللهُ عَلَيْنَ اللهُ ال
- How should you deal with the whispers (waswaas) of the Shaytan?
- What did Allah say about the weakness of the Shaytan in his Holy Book?
 What can you learn from the texts of the Quran and Sunnah about dealing with him and taking precautions against him?

Hadith 8



It was narrated that Ali said: The Prophet was at a funeral. He picked up something and started to hit the ground with it, and said: "There is no one among you but his place in Hell or his place in Paradise is already decreed." They said: O Messenger of Allah, then should we not rely on what is written for us and give up striving? He said: "Keep striving, for everyone will be enabled to do that for which he was created. As for the one who is among the blessed, he will be enabled to do the deeds of the blessed; as for the one who is among the doomed, he will be enabled to do the deeds of the doomed." Then he recited the words: [A for he who gives and fears Allah Inal believes in the best [reward] We will ease him toward ease] [al-Layl 92:5-7].



The narrator of the hadith

Ali ibn Abi Talib al-Hashimi, the fourth of the Rightly Guided Caliphs according to the consensus of the ummah. The Prophet gave his daughter Fatima to him in marriage. He was appointed as caliph after the murder of the Commander of the Faithful Uthman, but he was not able to be in full control until he was murdered in Kufah. The Khawarij regarded him as a disbeliever, and the Shia exaggerated about him to the extent that they give him precedence over the first three caliphs, and some of them exaggerated about him to the point that they regarded him as divine. He died in 40 AH.

Explanation of



«started to hit the ground with it» - what is meant is that he hit the ground with it, leaving marks. Ibn Faris said: The word translated as hitting refers to leaving slight marks on something.

- «His place... is already decreed»—this refers to the place he will occupy.
- «then should we not rely on what is written for us» that is, what was decreed from eternity.
- cand give up striving» that is, stop striving, because there is no benefit in it when the matter has already been decreed for each of us and it has been decided whether he is destined for Paradise or for Hell.
- "for everyone will be enabled to do that for which he was created" that is, he will be helped and prepared to do that for which he was created. It is explained by what follows it: if he is one of the blessed, it will be made easy for him [to do the deeds of the people of Paradise], and if he is one of the doomed, it will be made easy for him [to do the deeds of the people of Hell].

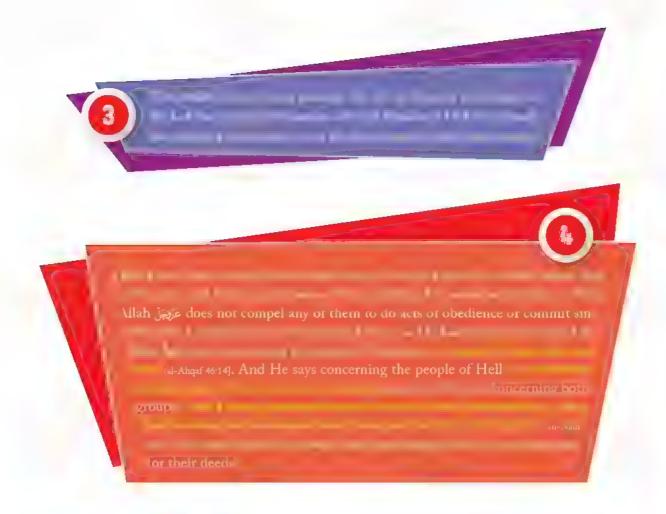


This hadith indicates that Allah has ordained things as He willed they should be, and has connected some of them to others, making them causes and effects. Even though He was able to create all things from the outset without any causes, this is something that He has already ordained by His wisdom, and His decree preceded that, for that is His way. Whoever is destined to be one of the people of Paradise, the deeds and actions which will bring him to it will be decreed for him, and Allah will enable him to do them, and He will soften his heart to accept the truth and give him the ability to distinguish between falsehood and truth. Whoever is destined to be one of the people of Hell, the opposite of that will be decreed for him, and Allah will leave him to his own devices, so that he will follow his whims and desires, and his inclinations and desires will overwhelm his heart, and warnings and signs will be of no avail in his case. Thus he will do the deeds of the people of Hell until he becomes one of its people.

What we learn from the

It is recommended to deliver a pertinent exhortation at the grave, because seeing the deceased as he is being placed in his grave and remembering death softens the heart and takes away roughness and harshness from it.

decreed for them, and the people of Paradise and Hell -- their names and their places -- are already known to Allah :



5

What we have learned should not cause us to give up striving; rather we should put more effort into striving. Hence the Prophet مُؤْمُونِكُ said: «Keep striving, for everyone will be enabled to do that for which he was created.»

This hadith does not imply that we should strive less; rather it should motivate us to strive more. It also advises us to be wary of self-admiration. It does not mean that one should persist in committing sins; rather it means that the one who commits sin should not despair of the mercy of Allah even if his sins are many, and he should hasten to repent.



Activities

What is the meaning of the Prophet's words, «Keep striving, for everyone will be enabled to do that for which he was created»?

- What do you learn in practical terms from this hadith? Does it motivate you to give up striving?
- From your own reading, who are the groups who went astray with regard to the prior decree of Allah?

Hadith 9



It was narrated that Abdullah ibn Mas'ud said: The Messenger of Allah said, who was the one who spoke the truth and was believed, told us: "The creation of one of you is put together in his mother's womb for forty days as a nutfah, then he becomes an alaqah (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh [mudghah] for a similar period. Then the angel is sent and breathes the soul into him, and he [the angel] is instructed to write down four things: to write down his provision, his lifespan, his deeds, and whether he is doomed (destined for Hell) or blessed (destined for Paradise). By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise, until there is nothing between him and it except a cubit, then what is written overtakes him so he does the deeds of the people of Hell, and thus enters it. And one of you may do the deeds of the people of Hell, until there is nothing between him and it except a cubit, then what is written overtakes him so he does the deeds of the people of Paradise, and thus enters it.» Agreed upon.

Explanation of phrese



"the one who spoke the truth and was believed." This means that he spoke the truth in his words and is believed with regard to what he brought of revelation.

«nutfah» refers to a drop of semen.

«alaqah (a piece of thick coagulated blood)» refers to a clot of blood, and also refers to a well-known type of worm [leech] that is found in stagnant water.

«then he becomes like a chewed piece of flesh [mudghah] for a similar period», that is, for forty days. The word mudghah refers to a piece of flesh the size of a morsel of food.

«and breathes the soul into him» – the soul [ar-ruh] is that which brings life to the body. Allah knows best how it is breathed into him, but the soul is breathed into the embryo and the body accepts it.

"His lifespan" means how long he is to remain in this world. Lifespans are decreed by Allah 156, and people vary greatly in terms of lifespan. Some people die at birth, whilst others live to the age of one hundred years. In the hadith it says: "The lifespans of my ummah are between sixty and seventy years, and those who pass that age are few." Narrated and classed as hasan by at-Tirmadhi.

«his deeds» that is, what he will do of deeds, which includes his words, his physical actions and the



deeds of his heart (thoughts, emotions and feelings).

«may do the deeds of the people of Paradise» that is, as it appears to people, as is explained in other reports.

"so he does the deeds of the people of Hell", so he gives up the deeds that he used to do, and that is because of some evil that exists in his heart – Allah forbid – which led him to doom.

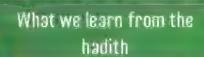
This cannot be regarded as injustice towards him on the part of Allah ;; for no one who turns to Allah with sincerity and devotion, genuinely striving to do the deeds of the people of Paradise, will be let down by Him.

«may do the deeds of the people of Hell» that is, as it appears to people.

"a cubit. What is meant here is to give a likeness of being close to death, and that nothing remains between him and that abode except the distance of a cubit between a man and some place in the land.

This hadith explains that when a man has intercourse with his wife and deposits water [semen] in her uterus, it remains for forty days as a nutfah (drop of semen), and changes little by little until it becomes an alaqah then it slowly becomes thicker until eighty days have passed, then it turns into a mudghah. Allah see says concerning this mudghah: 'from a lump of the h. formed and unforwed', [al-Haj] 22 5]. Then it remains for forty days, in the process of developing, until it reaches a total of one hundred and twenty days. No features clearly appear in it until it reaches ninety days in most cases. When this lump of flesh completes one hundred and twenty days, Allah sends to it the angel who is appointed in charge of the wombs, and he breathes the soul into it by Allah's leave. The soul (ar-ruh) is something about which no one knows except the Lord of the Worlds. It penetrates him until it reaches the entire body, at which point it becomes human; before that it is nothing.

The angel is commanded to write down four words: to write down his provision, his lifespan, his deeds and whether he is doomed or blessed. A man may do the deeds of the people of Paradise, or so it appears to people, for a long time, then towards the end, he begins to do the deeds of the people of Hell because of something corrupt in his heart and soul. And a man may do the deeds of the people of Hell, or so it appears to people, for a long time, then towards the end he begins to do the deeds of the people of Paradise, because he repents, turns to Allah and strives to earn His pleasure. So each person should be keen to attain a good end, and beware of feeling safe from the plan of Allah see; he should not be deceived by his deeds or take them for granted.



The eloquence of Abdullah ibn Mas'ud see, for it is as if his words emanated from the lamp of prophethood, sweet and sublime words.



When a person is in his mother's womb, his creation is put together in this manner, as described by the Prophet .

This is one of the signs and miracles of prophethood.

We see the wisdom of Allah see in the stages of embryonic development from the nutfah to the alaqah.

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The third stage of development is the mudghah (lump of flesh), which may be formed or unformed, as the Quran says: (then from a lump of flesh, formed and unformed) [al-Hajj 22.5].

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The embryo remains as a nutfah for forty days; the scholars differed as to whether it is permissible to abort the nutfah or not.

The answer is that some of the scholars are of the view that it is permissible to abort it, because it is not yet human and what is essential for man never existed in him, namely blood.

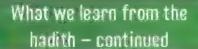
Some of the scholars are of the view that it is not permissible because Allah says: [And We placed it in a firm lodging for a known extent, [al Mursalat 77 21 22]. So it is not permissible to have the audacity to tamper with this firm lodging and expel the embryo from it. This is more likely to be correct, but it is not the same level of prohibition as applies when it reaches four months, unless the woman is sick and there is the fear that she may die, in which case it becomes permissible as a case of necessity.

The soul is breathed into the body, but we do not know how this happens, because it is one of the matters of the unseen, as Allah see says: [And [the example of] Mary, the daughter of Imran, who guarded her chastity, so We blew into [her garment] through Our angel] [st-Tahreem 66:12].





The angels are slaves of Allah who are subject to commands and prohibitions, because the Prophet said: whe [the angel] is instructed to write down four things. The one who issues these commands is Allah ...



These things that are written for a person – his provision, his lifespan, his deeds and whether he is doomed or blessed – do not mean that we should not take appropriate measures and strive to attain provision. Rather we should strive, and whatever measures we take will be connected to the provision that is decreed for us.

The individual does not know what is written for him, therefore he should strive to attain what is good for him, and this goes without saying. None of us knows what is written for him, but we are enjoined to strive to attain that which will benefit us and refrain from that which will harm us.

The hadith clearly affirms the divine decree, and that everything in this universe of benefit or harm happens by the will and decree of Allah.



We should not be deceived by the apparent deeds of people, because what matters is their final deeds.





The soul is breathed in after four months, because the Prophet said: «Then the angel is sent and breathes the soul into him.» Based on that:



 If the foetus is miscarried after the soul has been breathed into him, he should be washed and shrouded, the funeral prayer should be offered for him, and he should be buried in the Muslim graveyard; he should be given a name and the aqeeqah should be done for him, because he became a human being, so he comes under the same rulings as an adult.



After the soul has been breathed into him, it becomes prohibited
to abort the pregnancy in all cases, because in that case abortion
will cause his death, and it is not permissible to kill him, as he is
a human being.



- What is the meaning of the Prophet's words, «one of you may do the deeds of the people of Paradise, until there is nothing between him and it except a cubit, then what is written overtakes him so he does the deeds of the people of Hell, and thus enters it»?
- List the stages of human creation and development and the rulings having to do with them.
- Discuss the different views concerning abortion in the light of what you have studied and based on other research.
- What is the ruling on the bleeding that a woman experiences after a miscarriage?
 Give a detailed discussion of that.

Hadith 10



It was narrated that Abu Hurayrah said: The Messenger of Allah said: «The strong believer is better and dearer to Allah than the weak believer, although there is goodness in both. Seek that which will benefit you, seek the help of Allah and do not feel helpless. If anything befalls you, do not say, 'If only I had done such and such, then such and such would have happened.' Rather say, 'This is the decree of Allah and what He wills He does,' for 'if only' opens the door to the works of the Shaytan.» Narrated by Muslim.

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«The strong believer» is the one who is strong in faith, because that prompts him to do what Allah has enjoined upon him. As for the one who is weak in faith, his faith will not prompt him to do obligatory duties or refrain from prohibited things.

It was said that the strong believer who is strong in his faith and is physically strong and strong in his actions is better than the believer who is weak in his faith, or physically weak and weak in his actions. This is because the strong believer is able to give results and strive to help the Muslims, and the Muslims will benefit from his physical strength, his spiritual strength and the strength of his knowledge, so they will benefit from his efforts in jihad in Allah's cause and in defending Islam and the Muslims.

"although there is goodness in both" means in both the strong and the weak there is goodness, because they both have faith in common, in addition to the fact that even the weak can do some acts of worship.

Rather the reason why the Prophet said: "although there is goodness in both" is so that no one will think that there is nothing good in the weak believer. In fact there is goodness in the weak believer, as he affirms the oneness of Allah, does acts of worship, remembers Allah, and so on.

"Seek that which will benefit you" means: seek to obey Allah [46] and hope for the reward that is with Him; seek that which will benefit you in both spiritual and worldly terms.

«Seek the help of Allah» means: do not forget to seek Allah's help even with regard to simple matters, and to be certain that were it not for Allah's help, you would not be able to achieve anything.



«And do not feel helpless» means: persist in striving, do not slow down and do not let helplessness or weariness overtake you after a short period, so that you give up striving.

"If anything befalls you, do not say, 'If only I had done such and such, then such and such would have happened" — that is, after you strive and do your best, and seek the help of Allah, if the outcome is something other than what you hoped for, do not say "If only I had done such and such, then such and such would have happened", because that is something that is beyond your control.

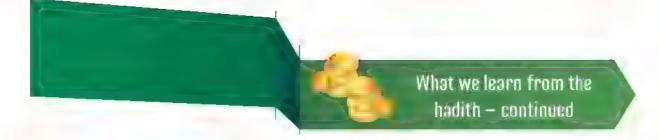
"Rather say, 'This is the decree of Allah and what He wills He does' that is, this happened by the will and decree of Allah, for whatever Allah 😹 wills, He does.

"for 'if only' opens the door to the works of the Shaytan" that is, it opens the door to regret, sorrow and intrusive negative thoughts, when the matter is already settled and it is not possible to change what has happened.

In this hadith, the Prophet state explains that some of the believers are strong and some are weak, and there is goodness in both, but the strong believer is dearer to Allah than the weak believer. That is because the strong believer benefits himself and others, and the benefit of his striving goes beyond him and reaches his family, his people and his ummah, whereas the benefit of the weak believer may be limited to himself only. By means of his strength, the strong believer may defeat the party of the Shaytan through his words and actions.

The one who is strong in faith is more courageous in standing up to the enemy in jihad, and has great resolve when enjoining what is right and forbidding what is wrong; he is more keen to pray, fast, remember Allah and do all other acts of worship. The Prophet followed that with concise and comprehensive advice to his ummah when he said: "Seek that which will benefit you", meaning: strive to attain and do that which will benefit you, by filling your time with everything that is beneficial in both religious and worldly matters. If there is a conflict between the two, then give precedence to religious matters, for if your religious affairs are sound, your worldly affairs will also be sound, whereas if your worldly affairs are sound but your religious affairs are in disarray, your worldly affairs will soon turn sour.

Moreover, if you strive hard and seek the help of Allah, but the outcome is something other than what you wanted, do not regret it, and do not say, "If only I had done such and such, then such and such would have happened", otherwise you will expose yourself to intrusive negative thoughts, regret and sorrow which will make your life miserable, because the matter is already settled and you have to surrender to the decree of the Almighty 15. In that case, you should say: "This is the decree of Allah and what He wills He does."



We should pursue that which will benefit us in both religious and worldly terms, and focus keenly on that.

We are instructed to take appropriate measures and seek the help of Allah. Whoever is careless and fails to take appropriate measures is incapable and negligent.

It is obligatory to surrender to the decree of Allah and be content with what He wills.

We should beware of regretting what we have missed out on and what is past, and beware of giving any opportunity to the Shaytan to toy with us in connection with that.

Benefit

Usage of the word "if" or "if only" (Arabic: lau)

1. To express regret for the past and panic at what Allah has decreed. This is what the Prophet forbade. So the believer must be certain that what has befallen him could not have missed him, and what has missed him could never have befallen him.





Ibn al-Qayyim was said: This hadith refers to several important principles of faith.



1. That Allah 🞉 has the attributes of love, and He loves in a real sense.



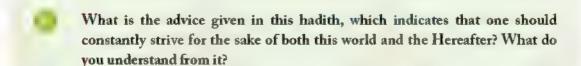
2. He loves that which is connected to His names and attributes, and whatever is in harmony with them. Thus He is the Most Strong and loves the strong believer; He is One and loves that which is odd-numbered; He is beautiful and loves beauty; He is all-knowing and loves the scholars and people of knowledge; He is the Bestower of faith and loves the faithful; He is the Benevolent and loves those who are kind; He is patient and loves those who are patient; He is appreciative and loves those who show appreciation and gratitude.

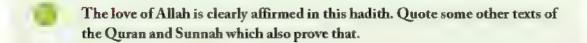


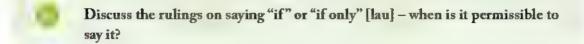
Another important principle is that Allah's love for the believers varies, so He loves some of them more than others.

Activities











It was narrated from Ibn Abbas that he heard Umar saying on the minbar: I heard the Prophet say: «Do not go to extremes in praising me as the Christians did with the son of Maryam. Rather I am His slave, so say: the slave of Allah and His Messenger.» Narrated by al-Bukhari.

Explanation of phrasel



- "Do not go to extremes in praising me" what is meant is exaggeration in praise and overstepping the mark. It was said that this refers to praise that is invalid and based on lies.
- «As the Christians did with the son of Maryam» that is, by claiming that he was divine, the son of God, and so on.
- "Rather I am His slave, so say: the slave of Allah and His Messenger" that is, describe me as my Lord described me, and say: The slave of Allah and His Messenger.

Out of keenness to affirm the oneness of Allah 166, and for fear that his ummah would fall into shirk as previous nations did, the Prophet 1666 warned them against exaggerating about him and overstepping the mark in praising him by ascribing to him divine attributes and actions that are unique to Allah Alone, as the Christians did with the Messiah by describing him as divine and as the son of God, thus falling into shirk, as Allah 1666 tells us:

[They have certainly disheliezed who say, Allah is the Mossiah, the son of Mary while the Messiah has said. O Children of Israel, worship Allah my I ord and your Lord. Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers [41-Mardah 5:17].

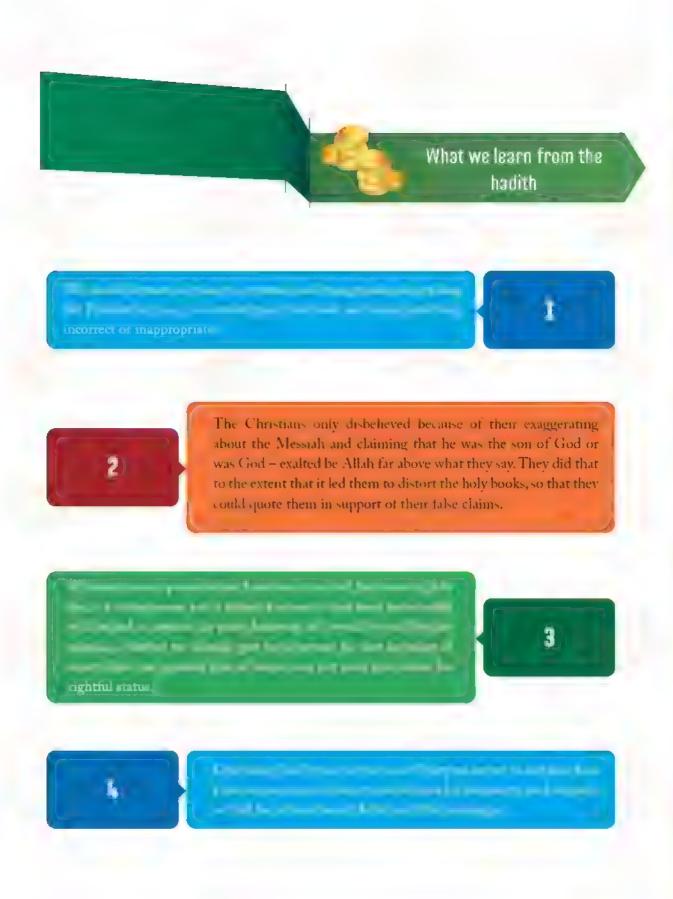
Brief explanation of the hadith

Rather you should describe me as a slave and Messenger, as Allah see described me, and do not go beyond describing me as a slave of Allah and raise me to the level of divinity, as the Christians did. By doing that, they disbelieved and went astray, for the rightful status of the Prophets is as slaves and messengers; as for divinity, that belongs rightfully to Allah Alone.

Thus the Prophet forbade them to praise him in incorrect terms. As for describing him in terms of that with which Allah blessed him and honoured him, that is sound and is required of everyone to whom Allah sent him. An example of that is the way in which he described himself when he said: «I will be the leader of the sons of Adam on the Day of Resurrection, the first one for whom the grave will be opened, the first one to intercede and the first one whose intercession will be accepted.» Narrated by Muslim.



Barring the means that may lead to association of others with Allah (shirk), because associating others with Allah is the gravest of sins and the worst of wrongdoing. It is the sin that Allah will not forgive, and for which Allah will forbid Paradise to the one who does it, and his abode will be Hell. Because this sin is so serious, the Prophet warned against it and forbade any means that could lead to it, which include excessive praise and inappropriate exaggeration.







The noblest status is that of servitude to Allah (ubudiyah). Allah says with regard to the Isra [Prophet's Night Journey]: "Exalted 1: He who took His Servant by night...) [al-Isra 17:1]. And He says: {And that when the Servant of Allah stood up supplicating Him} [al Jinn 72:19] and And he revealed to His Servant what he revealed [an-Najm 53:10] and [And if you are in doubt about what We have sent down upon Our Servant [Muhammad] ...] [al-Baqamh 2:23].

Thus he deserves to be given precedence over all people in this world and the Hereafter, to the extent that Isa will say on the Day of Resurrection, when they ask him to intercede: "Go to Muhammad Like", a slave for whom Allah forgave his earlier and later sins." Narrated by Ibn Hibban; classed as sahih by al-Armiut.



A slave is not to be worshipped and a Messenger is not to be rejected to be rejected to be selected to be said: "To obey him in what he enjoined, believed to be worshipped except in the ways that he prescribed."



Blameworthy praise of the Messenger of Allah is that which oversteps the mark, and the one who praises him thus falls into that which is not allowed and is not pleasing to Allah or His Messenger. That includes the words of al-Busayri in the poem called al-Burdah:

"O noblest of creation, I have no one to turn to... Except you at the time when calamity strikes."



What is the meaning of the words, "the slave of Allah and His Messengers?

"The permissibility of praising someone", "going to extremes in praising someone" – explain these phrases, quoting from the hadith.

Write a list of the things that we learn from this hadith with regard to safeguarding Tawhid.

Explain how the Prophet *** safeguarded and protected the concept of Tawhid.

Based on your reading of Kitab at-Tawhid by Shaykh Muhammad ibn Abd al-Wahhab what did he say in his comments about this hadith?

Hadith 12



It was narrated from Jundub ibn Abdillah ibn Sufyan al-Bajali that he said: I heard the Prophet say five days before he died: «I deny before Allah that I have any khaleel (close, intimate friend) among you, for Allah has taken me as a khaleel as He took Ibrahim as a khaleel. If I were to take any khaleel from among my ummah, I would have taken Abu Bakr as a khaleel. Indeed, those who came before you used to take the graves of their prophets and righteous men as places of worship. Do not take graves as places of worship; I forbid you to do that.» Narrated by Muslim.



The narrator of the hadith

Jundub ibn Abdillah ibn Sufyan al-Bajali the Companion of the Prophet He settled in Kufah and Basrah. He narrated a number of hadiths; he narrated from Hudhayfah; and al-Aswad ibn Qays, Anas ibn Sireen, al-Hasan al-Basri, Safwan ibn Mahraz and others narrated from him. He died in 70 AH.

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- «I deny before Allah» that is, I refuse and reject that.
- "that I have any khaleel (close, intumate friend) among you." A khaleel is a person for whom one has the utmost love. It is derived from the word khullah, which refers to when love becomes well entrenched (takhallul) in the heart. That was because his heart was filled with love of Allah, veneration of Him and knowing Him, so there was no room for a close, intimate friendship with anyone else.
- "for Allah what has taken me as a khaleel." This clearly states that khullah is more perfect and higher in status than mahabbah (love).



«[thev] used to take the graves of their prophets and righteous men as places of worship» — they used to take those graves as places of worship, praying and turning towards them in their supplications and asking them for what they wanted.

"Do not take graves as places of worship; I forbid you to do that"—this is an emphatic prohibition and warning against this prohibited action, namely taking graves as places of worship.

In this hadith, the Prophet explained that the level of khullah was the level of his standing before Allah jee, as it was also the status of Ibrahim peak. If he were to choose and select a khaleel from among his ummah, he would have chosen Abu Bakr from among them, because he was qualified to be taken as his khaleel, were it not for the impediments, namely that his heart was filled with what was established therein of knowing Allah, loving Him and being aware that He is watching, so there was no room in his heart for khullah with anyone except Allah

Then the Messenger explained the great importance of Tawhid and warned against shirk, blocking every means that could lead to it. Thus the Messenger forbade building structures over graves and taking them as places to visit and gather on special occasions, and taking them as places of worship, lest that lead to worshipping the occupants and asking them to meet their needs. He explained that this was the practice of earlier nations, and that this is how shirk began and developed among people.











- What is the meaning of the Prophet's words, «[they] used to take the graves of their prophets and righteous men as places of worship»?
- Write an essay based on the linguistic meanings to show the difference between mahabbah and khullah; highlight the level that the Prophet with entertained in this regard.
- What is the reason for the prohibition on taking graves as places of worship?

 Do you know of any religious texts to support this principle?
- How would you respond to the Rafidis and their casting aspersions upon Abu Bakr (Laws), based on your study of this hadith?



It was narrated from Umar that he came to the Black Stone and kissed it, then he said: "I know that you are only a stone, and you cannot cause harm or bring benefit. Were it not that I saw the Prophet kiss you, I would not have kissed you." Narrated by al Bukhars.

Explanation if Infrase



"you cannot cause harm or bring benefit" that is, in and of yourself; rather the benefit is in the reward that is attained by complying with the command of Allah 1655 to kiss it.

"I would not have kissed you" – thus Umar indicated that this is an act of worship, so we should do it, and we do not ask about the reason for it. This is a reflection of the true concept of Tawhid on which all a person's deeds should be based.

This hadith highlights the importance of the command to follow the Sunnah and adopt its teachings and etiquette. Umar kissed the Black Stone, as Allah has prescribed for His slaves that they should kiss it, in a demonstration of perfect humility and servitude to Him. For the purpose of safeguarding belief in Tawhid, Umar kissed said when he kissed it, "I know that you are only a stone, and you cannot cause harm or bring benefit." Harm and benefit are both in the Hand of Allah is. Then Umar kissed explained that he kissed it purely for the purpose of following the Prophet and said: "Were it not that I saw the Prophet kiss you, I would not have kissed you," meaning: I am kissing you by way of following the Sunnah, not out of hope for any benefit or for fear of any harm.

Brief explanation of the hadith

We are urged to follow the example of the Messenger of Allah kissing the Black Stone, and not to object to Sunnahs on the basis of reason. Kissing the Black Stone is not worshipping it; rather it is worshipping Allah by complying with His command, like His command to the angels to prostrate to Adam.

At-Tabari said: Umar only said that – and Allah knows best – because the people were new in Islam and had only recently left idol worship behind. Therefore Umar was afraid that ignorant people might think that touching the Black Stone was like what the Arabs used to do during the Jahiliyyah. So he wanted it to be known that the only intention behind touching it was to venerate Allah and to comply with the command of His Prophet because that was one of the rituals of Hajj which Allah enjoined are to be venerated and respected. Touching it was for a purpose different from that of the people of the Jahiliyyah in their idol worship, because they used to believe that the idols would bring them closer to Allah. Therefore Umar pointed out that this belief should be avoided, and that it was not appropriate to worship any except the One Who has the power to harm and benefit, namely Allah

touched only, and it is not prescribed to touch any of the corners of the

the second company of the latest place and

the Prophet



What is to be regarded as good and bad is to be based on religious texts, not on reasoning. Whatever is prescribed in the religious texts is good and praiseworthy; the reason for that is that it reflects the essence of servitude (ubudiyah). Acts of worship are of two types: those for which the meaning, reason and interest served are clear, and those which are enjoined for the purpose of worship and complying with the divine command.



We should submit to the Lawgiver with regard to matters of religion and comply without objecting when it comes to what the Lawgiver has prescribed without explaining the purpose or reason. This is an important principle with regard to following the actions of the Prophet with, even if we do not know the wisdom behind them. Perfect worship is to submit to Allah who whether one knows the reason and wisdom behind what is prescribed or not.



- Explain why Umar said: "Were it not that I saw the Prophet kiss you, I would not have kissed you".
- List the rulings on the Black Stone in comparison to the other corners of the Kaaba.
- What do you learn from Umar's deep understanding on the basis of your study of this hadith?
- How do we learn from this hadith that what is regarded as good and bad is to be based on religious texts, supporting your answer with quotations from the Quran?

Hadith 14



It was narrated from Abdullah ibn Umar that the Messenger of Allah caught up with Umar ibn al-Khattab as he was travelling with other riders and swearing by his father. The Prophet said: «Indeed Allah forbids you to swear by your fathers. Whoever must swear, let him swear by Allah or else remain silent.» Narrated by al Bukhari.

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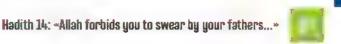
- «Whoever must swear» means; whoever wants to swear an oath.
- «[let him] remain silent» means; let him keep quiet and not swear an oath at all.

One who is speaking may feel compelled to affirm what he is saying and give it credibility in different ways, one of which is by swearing oaths. Swearing to something serves to emphasize the soundness of what he is swearing to, by accompanying it with mention of something that is held in high esteem by both the listener and the speaker.

In this hadith, the Messenger teaches us by whom we should swear and affirm what we are saying, if we want to swear, and he explains to us that we should only swear by Allah; it is not permissible to swear by anything or anyone other than Allah, because true veneration in this situation should only be for Him 156, for He Alone is worthy of being glorified and respected.

This hadith indicates that it is haram to swear by anyone or anything other than Allah, whether that be a prophet or a wali (close friend of Allah, "saint"). What must be done is to swear exclusively by Allah, or by one of His names or attributes. The Prophet said: "Whoever swears by anything other than Allah has disbelieved or has ascribed a partner to Him." Narrated and classed as saluh by at Tirmidhi.

FYI (For Your Information)



What we learn from the hadith

It is haram to swear by anything or anyone other than Allah ﷺ, no matter what or who it is. It is forbidden to do that, and it is described as constituting shirk or kufr.







It is not permissible to swear an oath by anyone or anything other than Allah ;; this is a matter concerning which there is consensus that it is forbidden.



Whoever swears an oath by anyone or anything other than Allah, whether it be a prophet, a wali ("saint"), the Kaaba, the grave of So-and-so, his father, his mother, blessings, or anything else, has committed a major sin and has fallen into shirk, because the Prophet said: "Whoever swears by anything other than Allah has disbelieved or has ascribed a partner to Him." Narrated and classed as hasan by at-Tirmidhi.

That is also because swearing an oath is indicative of veneration for the person or thing by which the oath was sworn, so whoever swears an oath by anything or anyone other than Allah, no matter what or who it is, has regarded it as a partner to Allah is in this veneration, which is not appropriate for any except Him

This comes under the heading of minor shirk if the one who swears the oath only said that because it is something that he habitually says without realizing, and he does not venerate the thing by which he swore.

However, it comes under the heading of major shirk if the one who swore the oath intended to venerate the thing by which he swore his oath to the same extent as he venerates Allah [25], as many Sufis do, who swear by the awliya (close friends of Allah, "saints") and shaykhs, both living and dead, to the extent that the veneration of the shaykhs in their hearts may go so far that they would never swear false oaths by the shaykhs, whereas they may swear false oaths by Allah. This is major shirk that puts a person beyond the bounds of Islam, because in their view the one by whom the oath is sworn is more venerated, greater and more to be feared than Allah [25], or is equal to Him in that regard.



Is it better for a person to do what he swore to do, or not to do it?

The Prophet series explained that if you swear an oath, then you think that something else is closer to piety, you should offer expiation for breaking your oath, then do that which is closer to piety. It was narrated from Abu Hurayrah that the Messenger of Allah said: «Whoever swears an oath, then thinks that something else is better than it, let him offer expiation for his oath and do [that which is better].» Narrated by Muslim.

If someone says: By Allah, I will not speak to or visit So-and-so — one of his relatives — then what is closer to piety is to speak to him or visit him, because shunning a fellow Muslim is haram whereas upholding ties of kinship is obligatory. So he should speak to him and offer expiation for breaking his oath.









- as narrated in Sahih Muslim - are not an oath; rather this is a phrase that the Arabs customarily said in their daily conversation, and it was not intended as an oath in the true sense. The prohibition only applies to one



- What is meant by the Prophet's words, «let him swear by Allah or else remain silent»?
- What is the ruling on doing something other than what you swore to do? Explain and give evidence for what you say.
- Why is swearing by something or someone other than Allah regarded as shirk?
 Give evidence for the prohibition on doing that.
 - In the hadith it says: "He will succeed, by his father, if he is telling the truth." Explain how we may reconcile between this hadith and the prohibition on swearing by anything or anyone other than Allah? Use other sources.



Hadith 15



It was narrated from Anas that a man asked the Prophet parties about the Hour, saying: When will the Hour be? He said: «What have you prepared for it?» He said: Nothing, except that I love Allah and His Messenger parties. He said: «You will be with those whom you love.»

Anas said: We did not rejoice over anything as much as we rejoiced over the Prophet's saying: "You will be with those whom you love." Anas said: "I love the Prophet Lips," Abu Bakr and Umar and I hope that I will be with them by virtue of my love for them, even if my deeds are not like their deeds." Agreed upon.

According to another report, [the man said:] I have not prepared much for it by way of fasting, prayer or charity, but I love Allah and His Messenger.



The narrator of the hadith

Anas ibn Malik ibn an-Nadr al-Ansari the servant of the Messenger of Allah served him until he passed away, then he travelled to Damascus, and thence to Basrah, and he died in that city. He was the last of the Sahabah

Explanation Train ten



- "When will the Hour be?" means: when will the Day of Resurrection begin?
- "What have you prepared for it?" means: what have you stored up of righteous deeds, which are more important to ask about and pay attention to?
- "You will be with those whom you love" means: you will be with those for whom your love supersedes the love of anyone or anything else, be it yourself, your family or your wealth, and you will be included among their group.

A Bedouin man, whose name was Dhu'l Khuwaysirah al-Yamani asked the Prophet about the Day of Resurrection. The Prophet told him what was more important for him, and asked him whether he had done any righteous deeds in preparation for the Day of Resurrection. The man replied that he had not prepared much for it by way of prayer or fasting, except that he loved Allah and His Messenger So the Prophet gave him the glad tidings that he would be with those whom he loved. Therefore whoever loves a person for the sake of Allah, Allah so will bring them together in His Paradise, even if his deeds fall short in comparison to the other person's deeds.

That is because the one who loves the righteous only loves them because of their obedience to Allah Allah. As love is a deed of the heart and is connected to faith, Allah will reward the one who has that level of faith as He will reward the righteous, because intention is what matters and deeds are connected to it, and Allah bestows His favour upon whomever He wills.

What we learn from the hadith

A questioner may be prompted to think about what matters to him or what is more important than the matter he asked about, as the Prophet did with this questioner when he said to him: «And what have you prepared for it?» — that is, what are the righteous deeds that you have prepared so that you might receive reward for them when the Hour begins? This is more important than knowing when it will happen. And there are other similar cases, such as the verse in which Allah says says: 'They ask you. [O Muhammad], about the new moons Say, "They are measurements of time for the people and for happ" [al-Baqurah 2 189]. Thus He explained to them that which matters more to them, and what is more important for them from a religious perspective regarding the new moons, and not other issues.



Benefit

This hadith affirms the virtue of Abu Bakr as-Siddeeq and Umar was, and the falseness of the Rafidi view which impugns them. Anas mentioned the Prophet and his two Companions in terms of love, and loving them is part of loving the Prophet , because sincere love implies going along with the beloved with regard to what he loves, and hating what he hates. Abu Bakr and Umar was were close and beloved Companions of the Prophet with, so whoever loves him should love them, and whoever hates him, hates them. Whoever claims anything other than that is lying.



The individual should think little of his efforts and not be conceited; he should always be certain that he is not doing enough.





What is the meaning of the Prophet's words, "You will be with those whom you love»?



In the light of your study of the hadith, what is the virtue of loving good and righteous people?



Highlight the Sahabah's understanding [of the virtue of Abu Bakr and Umar], based on this hadith. What advice can you give to the Rafidis?.



In this hadith, the Prophet advised the man to concern himself with that which would benefit him only. Explain that; is there any evidence for it in the Quran?



It was narrated that Abu Hurayrah said: The Messenger of Allah said: «Do not revile my Companions, do not revile my Companions. By the One in Whose hand is my soul, if one of you were to spend [in charity] the equivalent of Uhud in gold, he would not attain [the reward of] the mudd of one of them, or even half of that.» Narrated by al Bukhari and Muslim.

Explanation of process



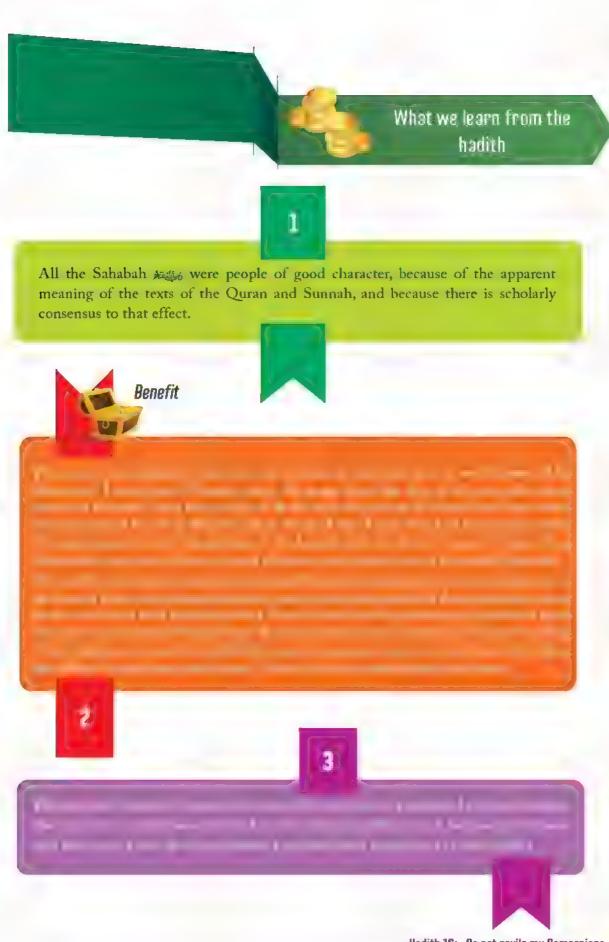
«spend [in charity] the equivalent of Uhud in gold» that is, like Mount Uhud.

"he would not attain [the reward of] the mudd of one of them" – a mudd is one quarter of a saa'. The Prophet payer gave this as an example, because it was the smallest amount that they would usually give in charity.

"Or even half of that"— what is meant is: one of you, by spending the equivalent of Uhud in gold, will not attain of virtue and reward what one of them would attain by giving a mudd or half a mudd of food in charity.

This hadith clearly prohibits reviling the Sahabah the properties, for the small amount that one of them gave in charity was greater in reward than the large amount that others may spend. The reason for that was that they spent despite their need for that wealth because of the harsh conditions in which they lived, and because what they gave was usually spent to support the Prophet and protect him. Their other deeds, such as jihad and so on, also brought them extra virtue and reward, like their spending in charity, because they were the first cohort who blazed a trail of truth, guidance and goodness. Therefore they have the virtue of being the first, and no other deed can even come close to that, in addition to the fact that they had the honour of being the Companions of the Messenger of Allah they offered their lives and souls willingly in defence of the Messenger of Allah and in support of his religion.

Brief explanation of the hadith





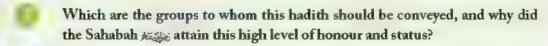
If what is said in reviling and impugning the Sahabah goes against the definitive and proven religious texts, it constitutes disbelief (kufr), such as accusing Aisha of that of which Allah clearly declared her innocent in His Noble Book. Otherwise, it is innovation (bidah) and evildoing (fisq).





One of the basic principles of Ahl as-Sunnah wa'l-Jama'ah is regarding the Companions of the Messenger of Allah wa'l as allies and friends, loving them, mentioning their good qualities, believing in their virtue, and acknowledging their preeminence. Our hearts should be free of any rancour, hatred and enmity towards them, and we should safeguard our tongues against reviling and impugning them. We should pray for mercy and forgiveness for them, and refrain from mentioning their mistakes and the conflict that occurred between them. We should ask Allah to be pleased with them and offer supplication for them. Allah says: [and [there is a share for [those who came after them, saying, "Char I ord forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believeds] [al-Hashr 59:10].





Write a brief essay about the ruling on reviling the Sahabah Access.

What is the correct view regarding the conflict that arose among the Sahabah at the time of the fitnah (turmoil)? Refer to other sources.





Hadith 17



It was narrated from Anas ibn Malik that the Prophet said: "There are three characteristics, whoever attains them has found the sweetness of faith: when Allah and His Messenger are dearer to him than all else, when he loves a man and does not love him except for the sake of Allah, and when he would hate to return to disbelief after Allah has saved him from it as he would hate to be thrown into the Fire." Agreed upon.



The narrotor of the ha**dit**

Anas ibn Malik ibn an-Nadr al-Ansari the servant of the Messenger of Allah Ansari the served him until he passed away, then he travelled to Damascus, and thence to Basrah, and he died in that city. He was the last of the Sahabah to die in Basrah, in 93 AH.

E. Claration Liverses



whas found the sweetness of faith, means: his heart has opened to faith and found pleasure in doing acts of obedience to Allah, and he finds pleasure in enduring hardship for the sake of complying with religious duties.

«than all else» means: than all others.

"a man" means a believing Muslim, because he is the one for whom it is possible to be sincere towards Allah [15] in his love for Him.

«and does not love him except for the sake of Allah» means: he has no worldly aim in his love for him; rather he loves him for the sake of Allah only.

«to be thrown» means to be cast.





This is an important hadith which points to one of the main principles of Islam, for faith has a spiritual sweetness and brings joy to the heart which is not equalled by any other joy or pleasure. But no one will taste this sweetness except the one who has the characteristics mentioned in this hadith.

The first characteristic

"Allah and His Messenger are dearer to him than all else." In other words, love of the divine overwhelms his heart and dominates all his emotions and feelings. Thus love of Allah and His Messenger is stronger than his love for his father, his son, his wealth and his status. In fact, it is even stronger than his love for his own self and stronger than all his inclinations and desires. This is through faith which, if a person attains it, his inclinations and desires will be in accordance with what the Prophet brought.

One of the signs of that is perfect obedience to Allah and complete following of the Prophet Inc. Hence Ibn Qudamah said: Whoever loves Allah will not disobey Him. What is meant is that perfect love of the divine prevents one from sinning, because the sweetness of faith and love of Allah prevent one from doing anything that angers Allah 3.5.

The second characteristic

«when he loves a man and does not love him except for the sake of Allah.» In other words, he loves his Muslim brother sincerely for the sake of Allah, seeking thereby the pleasure of Allah, because of his extra religious commitment or because he can learn from him some beneficial knowledge, or be influenced by his good conduct and righteousness, or follow his example in worship— not for any worldly benefit.



1. Faith is sustenance and nourishment for the heart, just as food and drink are sustenance and nourishment for the body Just as the body does not find pleasure in food and drink except when it is in good health, and it a person falls sick, he will not find pleasure in what benefits him, in like manner the heart only finds the sweetness of faith if it is free of misleading inclinations and forbidden desires. But if the heart is sick, it will not find the sweetness of faith; rather it may find joy in that which could lead to doon, namely desires and sins.

2. Love of Allah sometimes stems from knowing Hun, which may be attained by acquiring knowledge of His names. His attributes and His wondrous actions, and by reflecting on His creation and what it contains of precision, wisdom and wonders. For all of that is indicative of His perfection, His might, His wisdom, His knowledge and His mercy.

Sometimes it stems from reflecting on the blessings and favours which He bestows on His slaves. In the hadith it says:

Narrated by at Tirmidis and al-Hakim, who classed it as sahih.





- 6. Loving the Prophet is of two types:
- i. The first type is obligatory: it is obeying him by complying with the duties that he enjoined, refraining from the prohibited actions that he forbade, being content with that, having no reservations concerning what he brought, submitting completely to his teachings, not seeking guidance from any other source except his teachings, and not seeking any goodness except in what he brought.
- ii. The second type is a recommended level of love, which is what prompts one to follow his Sunnah, his etiquette and his manners and attitude, and to emulate him in his conduct, his bearing, his kindness to his family and brethren, and his outward manners and inward attitude.

The latest plant of the la

8. From this hadith, we learn that love of the believer should be sincerely for the sake of Allah, 1886, and should not be contaminated with any worldly aims or personal interests, for it is an act of worship like any other, in which it is essential to be sincere towards Allah Alone.

9. If faith becomes deeply rooted in a person's heart, and it becomes second nature to him and he finds its sweetness, he will love his faith and will love to remain steadfast, persist in it and increase in it, and he would hate to depart from it. His hatred of departing from it will be greater than his hatred of being thrown in the Fire. The believer loves faith more than the thirsty man loves cold water at a time of extreme heat, and he hates to depart from it more then he would hate to be burned with fire.

it is in a manner that is befitting to His majesty, without likening Him to His creation

шеашие



Love of the Messenger of Allah is subordinate to and stems from love of Allah, i.e. The Prophet said: «When Allah and His Messenger are dearer to him than all else»; he did not say "Allah then His Messenger." So a person's love of the Messenger is connected to his love of Allah, and the more beloved Allah is to him, the greater his love for the Messenger will be.

But some people's love for the Messenger is equal to their love for Allah, and their love for the Messenger is not for the sake of Allah. Hence you will find them loving the Messenger more than they love Allah, meaning that they make him a partner to Allah in their love, and even love him more than they love Allah. This is a type of shirk. When the Messenger is mentioned, they shiver with love and veneration, but when Allah is mentioned, they remain calm and unmoved. This love will not benefit them, because it is a love that is tainted with shirk.



The sign of love for the Prophet is following his example. Give evidence for that from the Quran and Sunnah.

Describe how to attain the sweetness of faith, based on what you have learned from the hadith.

What are the praiseworthy and blameworthy ways of loving the Messenger of Allah Allah ?



Hadith 18



It was narrated that Aisha said: The Messenger of Allah said: «Whoever introduces into this matter of ours anything that is not part of it, it is to be rejected.» Agreedupon. According to a version narrated by Muslim: «Whoever does an action that is not in accordance with this matter of ours, it is to be rejected.»



The narrator of the hadith

Aisha as-Siddeeqah bint Abi Bakr, the Mother of the Believers, the wife of the Messenger of Allah Action, the dearest of his wives to him and the most knowledgeable of Muslim women. She was well-versed in Islamic knowledge, and also in literature and poetry. The senior Sahabah used to refer to her concerning matters of religion. When Masruq narrated from her, he would say: as-Siddeeqah bint as-Siddeeq told me... She went out on the day of [the Battle of] the Carnel to confront Ali action, then she retracted, and Ali action sent her home with dignity and honour. She died in 58 AH.

Explanation - piresec



- «introduces» means: invents and innovates.
- «this matter of ours» means: this religion of ours, namely Islam.
- "anything that is not part of it" means anything that is not found in the Quran and Sunnah and does not come under any ruling in them, or it conflicts with the rulings that they contain.
- «It is to be rejected» means: it is false and is to be regarded as worthless.

This hadith represents one of the important principles of Islam, and it is an example of the concise speech of the Prophet . It clearly rejects all innovations and newly-invented matters that have been introduced into the religion of Allah, and it gives no room for reason to introduce into the religion things that are not part of it.

This hadith is one of those that should be memorized and quoted to denounce objectionable matters. The scholars said: It is good to quote it a great deal.

What we learn from the hadith

which is straight, so follow it

It is haram to introduce anything into the religion of Allah, even if that is with good intentions and even if the heart feels inclined towards that thing and feels at ease with it, because this is the work of the Shaytan.

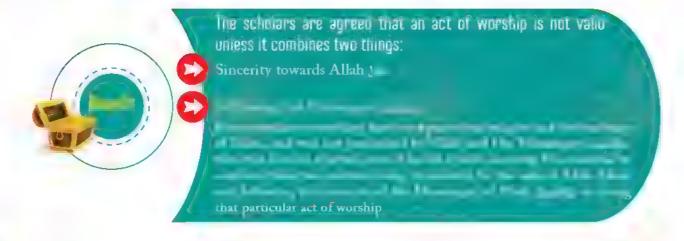
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It is haram to introduce anything into the religion of Allah. Even if there is a reference to that idea in Islamic teachings, if it is done in a specific manner that is not mentioned in any religious text, then it is to be rejected, as in the case of what some people have introduced of acts of worship, adhkar and the like.





The deed should be in accordance with Islamic teachings in terms of the number or quantity. So if someone worships Allah we by doing something a number of times greater than what is prescribed, it will not be accepted from him. An example of that is someone who deliberately washes parts of his body four times when doing wudu. The fourth time is not accepted, and he is sinning thereby, because he is adding something to what was prescribed.





Hadith 19



It was narrated that Abu Najeeh al-Irbad ibn Sariyah as-Sulami said: The Messenger of Allah sexhorted us, and our hearts trembled and tears flowed from our eyes. We said: O Messenger of Allah, it is as if this is the exhortation of one who is bidding farewell, so instruct us. He said: "I instruct you to fear Allah sex, and to hear and obey, even if the one who is appointed as your leader is a slave. Those among you who live a long life will see great differences. I urge you to adhere to my Sunnah and the way of the rightly-guided, right-thinking caliphs; adhere firmly to it. Beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is misguidance." Narrated by Abu Dawud and at-Tirmidhi, who said: It is a basan sabih hadith.



The narrator of the hadith

Al-Irbad ibn Sariyah as-Sulami, one of the most prominent of Ahl as-Suffah. He lived in Homs, and he was one of the weepers concerning whom Quran was revealed. He died during the fitnah (turmoil) of Ibn az-Zubayr or, it was said, he died after that, in 75 AH.



"[he] exhorted us" - an exhortation is a reminder that is given to soften the heart.

"trembled" that is, their hearts trembled with fear, as Allah see says: {those who, when Allah is mentioned, their hearts become fearful} [al-Anoth 8:2].

"It is as if" means: it is as if this exhortation was "the exhortation of one who is bidding farewell." That was due to the impact it had, because of the way in which it was delivered, because of the topic, and because of the bearing of the one who delivered the exhortation. For all of these things have an impact, and the impact of exhortations are based on many factors: the topic, the bearing of the speaker, and the emotion he displays.



«I instruct you to fear Allah [2].» – this instruction is taken from the verse in which Allah [2] says: [And We have instructed those who were given the Scripture before you and yourselves to fear Allah] [20]. Nisa 4:31]. Fear of Allah (taqwa) is essential in all things. What it means is obeying Allah, complying with His commands and heeding His prohibitions, with knowledge and insight. «and to hear and obey» that is, to hear and obey those in authority.

These two actions are singled out for mention after mentioning fear of Allah, because of their importance and because of the danger posed by rebelling against those in authority.

- "even if the one who is appointed as your leader is a slave" that is, even if a slave becomes your ruler and governs you.
- «Those among you who live a long life» that is, those who live long enough.
- «will see great differences» that is, with regard to beliefs, deeds and methodologies.
- "I urge you to adhere to my Sunnah" that is, hold fast to it. What is meant by Sunnah here is the path that he was on. So do not introduce innovations into the religion of Allah [46] that are not part of it, and do not drift away from the religion of Allah.
- "and the way of the rightly guided, right thinking calphs" who would succeed the Messenger of Allah ما معالمة as leaders of his ummah, foremost among whom were Abu Bakr, then Umar then Uthman, then Ali معالمة المعالمة على المعالمة المعا
- "right thinking" this is added for emphasis, because the fact that they were rightly guided implies that they were right-thinking, for it is not possible to be right in one's thinking except by means of guidance.
- «adhere firmly to it» that is, to my Sunnah and the way of the rightly-guided caliphs.

When the Prophet urged the Muslims to hold fast to the Sunnah, he also warned them against innovation (bidah), as he said: "Beware of newly invented matters," that is, avoid them. What is meant by matters here is religious matters, that which is not known in the Quran and Sunnah or through scholarly consensus (ijma).

It does not refer to newly-invented matters having to do with worldly affairs, because some newly-invented worldly matters may be beneficial, so they are good, and some may be harmful, so they are bad.

But when it comes to newly invented matters in the field of religion, they are all bad. Hence he said: «for every newly invented matter is an innovation (bidah)», because it was innovated and invented without precedent.

«and every innovation is misguidance» that is, every innovation that is introduced into the religion of Allah 🞉 is misguidance.



In this hadith there is the command to fear Allah and to hear and obey the ruler, even if he is a slave. This advice leads to well-being in this world and the Hereafter. With regard to fearing Allah, this is the instruction of Allah that He enjoined on the first and the last. With regard to hearing and obeying those in authority, it is by this means that people's worldly affairs will be in good order and they will be able to practice their religion openly and worship freely. In addition to that, we are urged to adhere to the Prophet's Sunnah and to follow the way of the rightly-guided caliphs in terms of beliefs, deeds and words, and we are warned against innovations, which refers to everything that has been introduced into the religion for which there is no basis in Islamic teachings. The Muslim must avoid such innovations completely.

What we learn from the hadith

1

instructed people to do

The Prophet instructed us to hear and obey those in authority. Hearing and obeying them with regard to issues having to do with their position as rulers and their responsibility for the people's welfare is obligatory, according to the Quran and Sunnah. Allah jas says:

the Messenger and those in authority among you! [an-Nisa 4:59].

It is obligatory to adhere completely to the Sunnah of the Prophet and the way of the rightly guided caliphs. That is obligatory in all situations, but it is particularly emphasized when there are differences of opinion.



How can we reconcile between the Prophet's words "Every newly-invented matter is an innovation" and his words, "Whoever sets a good precedent in Islam will have the reward for that and the reward of everyone who acts upon it until the Day of Resurrection"? Narrated by Muslim.

This question may be answered on two counts:.

Firstli

What is meant by the words "Whoever sets a good precedent in Islam" is: Whoever initiates doing something for which there is proof in the sound Sunnah. This is supported by the fact that the Prophet mentioned it after urging the people to give charity to the people of a delegation who had come to Madinah. Each of the Sahabah brought what he could afford; one man of the Ansar brought something wrapped in cloth that was very heavy, and placed it in the lap of the Prophet who hence he said: "Whoever sets a good precedent in Islam will have the reward for it and the reward of everyone who does it until the Day of Resurrection." What is meant is being the first to act upon a proven Sunnah; it does not mean introducing a new practice on the basis of his own thoughts.

Seconda

The words "Whoever sets a good precedent in Islam" refer to being the first one to do an unprecedented action for the purpose of achieving a goal that was already prescribed, such as when the Sahabah agreed on a single Mushaf. This was a good precedent, because the purpose behind that was to unite the Muslims and prevent them from becoming divided and accusing one another of being misguided.

4

We are warned against innovations and newly-invented matters; what is meant is in terms of religion. As for worldly matters, innovations and inventions are either needed or blameworthy, according to the results to which they lead.

All innovations in religious matters are misguidance and there is no guidance in them; rather they are pure evil, even if those who introduce them think they are good. They are not good because the Prophet said, "Every innovation is misguidance," and he did not make any exceptions from that.

5



It is obligatory to follow the way of the rightly-guided caliphs. Explain that.

How does this hadith prove that innovation (bidah) is evil and how dangerous it is? Explain that.

How can we reconcile between the Prophet's words «Every newly-invented matter is an innovation» and his words, «Whoever sets a good precedent in Islam will have the reward for that and the reward of everyone who acts upon it until the Day of Resurrection»?

Hadith 20



It was narrated that Abdullah ibn Mas'ud said: The Messenger of Allah drew a line for us, then he said: "This is the path of Allah." Then he drew other lines to its right and left, then he said: "These are other paths – Yazid said: Splitting in different directions – on each of these paths there is a devil calling people to it." Then he recited: {And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way [al-An'am 6 153]. Narrated by Ahmad and an Nasa, classed as basan by al Arna'ut.

Explanation of one see



- "[He] drew a line for us" that is, to explain and clarify something to us. This is like giving intangible matters a tangible and visible form in order to make them clear.
- "This is the path of Allah" that is, this is the right religion and the straight path, namely sound beliefs and righteous deeds according to the way of Ahl as-Sunnah wa'l-Jama'ah.
- "Then he drew other lines" so as to indicate that the middle way is between the two extremes of exaggeration and heedlessness, because the path of the people of innovation drifts away from the path of truth.
- "the straight path": the path is the religion of Islam. It is straight and true, with no crookedness in it.

This hadith represents one of the important principles of Islam, which is to follow the path of Ahl as-Sunnah wa'l-Jama'ah and to keep away from the paths of the misguided and deviant groups. The Messenger of Allah referred to this path when he said, "The path that I and my Companions are on." Narrated and classed as basen by at-Tirmudhi. What that refers to is beliefs, words and deeds.

This hadith refutes the argument of every group that claims to be on the straight path. Thus it becomes clear that those whose claim to follow the straight path is true are those who are guided and adhering to the Prophet's Sunnah and the way of the rightly guided caliphs and others among the Sahabah with, who learned the religion of Allah directly from His Prophet with the knowledge and insight, in contrast to the people of whims and desires and innovations, who split into seventy-two sects and are referred to by the lines that were drawn to the right and left.

What we learn from the hadith

2

This hadith indicates that the path of Allah is the middle path between the two extremes of exaggeration and heedlessness. Rather it is based on belief in Tawhid, persisting in adhering to sound conduct and behaviour in a balanced manner. The paths of the people of innovation tend to drift away, fall short, go to extremes, deviate, vary and differ, such as the Qadaris, Jabaris, Khawarij and Rafidis, and those who deny the divine attributes and those who liken Allah's attributes to those of His creation.

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The causes that lead to the emergence of deviant sects and groups may be summed up as follows:



Ignorance of the teachings and rulings of Islam:

With the passage of time, and as people drift further away from the message, the more knowledge becomes scarce and the more ignorance becomes widespread, as the Prophet foretold when he said: «Indeed Allah does not take knowledge away by snatching it away from people; rather he takes away knowledge by taking the souls of the scholars (in death) until, when there are no scholars left, people will take ignorant people as their leaders; they will ask them questions and they will issue fatwas without knowledge. Thus they will go astray and lead others astray.» Agreed upon.

Following whims and desires:

Whoever turns away from the Quran and Sunnah will inevitably follow his whims and desires, as Allah sate says: {But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allah?} (al-Qasas 28:50].

Fanatical devotion to ideas and blindly following others:

This prevents a person from following evidence and finding out the truth. Allah seesays: [And when it is said to them, *Follow what Allah has revealed,* they say, *Rather, we will follow that which we found our fathers doing*] [al-Baqarah 2:170]. This is the case nowadays with the fanatics among the Sufis and grave-worshippers: When they are called to follow the Quran and Sunnah, and they are asked to shun that which is contrary to them, they cite their shaykhs, fathers and grandfathers as evidence to support their practices.

This is one of the worst things that cause a person to fall prey to deviant ideologies. It is narrated in as-Sahihayn from Abu Saeed that the Prophet said: «You will surely follow the ways of those who came before you, handspan by handspan, cubit by cubit, to the extent that if they entered the hole of a lizard, you will enter it too.»



The Prophet used various methods in calling people and teaching them. Explain that from the hadith under discussion here and other texts. Use other sources.

Speak about the signs of deviant groups and sects, and the reasons that lead to their emergence.

All groups and sects claim that they are following the right path. Discuss that in the light of what you have studied.

Explain briefly the reasons for the emergence of deviant sects and groups, with evidence.





It was narrated from Abu Hurayrah that the Messenger of Allah said: «Whoever calls to guidance will have a reward like the rewards of those who follow him, without that detracting from their rewards in the slightest. Whoever calls to misguidance will have a burden of sin like that of those who follow him, without that detracting from their sins in the slightest.» Narrated by Muslim.

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"Whoever calls to guidance" means that he explains it to people and calls them to follow it, such as explaining to people that the two rakahs of Duha [mid-morning] prayer are Sunnah.

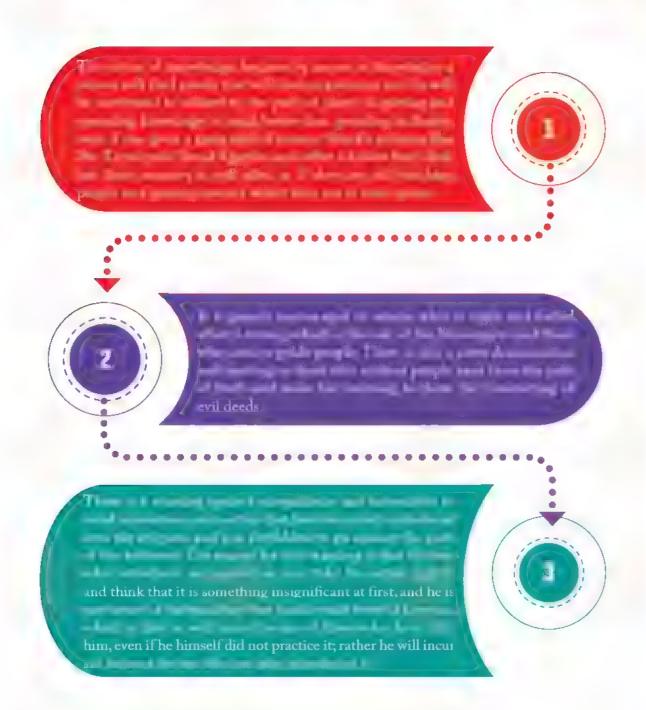
"Whoever calls to misguidance" means that he calls them to that which is sinful, such as calling people to idle pursuits, falsehood, music, riba (usury) and so on.

This hadith clearly states that whoever calls people to guidance will have a reward like that of those who follow him, and whoever calls people to misguidance will have a burden of sin like that of those who follow him, as it was narrated in the story of the son of Adam who killed his brother that he will have a burden of sin for every soul that is killed [until the Day of Resurrection], because he was the first one to set the precedent of killing. Agreed upon.

This applies whether that guidance or misguidance is something that he initiated, or someone else introduced it before him; it is the same whether that has to do with teaching knowledge, or an act of worship, or manners, and so on, and whether that is done during his lifetime or after he dies.

This hadith encourages us to set good precedents and forbids us to set bad precedents. Whoever calls to guidance and sets a good precedent will have a reward like that of everyone who follows that precedent until the Day of Resurrection, and whoever calls to misguidance and sets a bad precedent will have a burden of sin like that of everyone who acts upon that precedent until the Day of Resurrection.



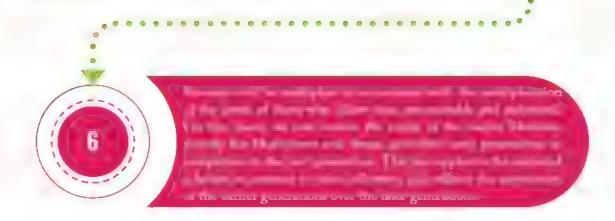




Calling to guidance or calling to misguidance or sin may be done in word or in deed, especially on the part of one whom people take as an example to follow. If he is someone who is taken as an example to follow, then he does something, it is as if he is telling people to do what he did, hence they cite his action as proof.

The Prophet will have a great deal of reward, because he is the one who showed his ummah the path of guidance. So for everyone of this ummah who follows his guidance, the Prophet will have a reward like theirs, without that detracting from their reward in the slightest.

Thus it becomes clear that those who want to give the reward of their worship to the Messenger are mistaken, because for any deed that you do, even though the reward for it is yours, the Messenger will have a similar reward. If giving the reward of deeds to others was something valid, those whose love for the Prophet was greater than ours would have done it before us, namely the Sahabah, the Tabieen and leading scholars who came after them they did not do that.





It is encouraged to revive sunnabs that have died the and the beautiful bandoned because the bandoned bandoned by the bandoned bandoned by the bandoned by the



a. Bad precedent:

This refers to innovation (bidah). It is bad even if the one who sets this precedent thinks that it is good, because the Prophet said: «Every innovation is misguidance.» Narrated by Muslim.

o Good precedent

Good precedents are of two types:

The first type is where a sunnah is prescribed but has been abandoned, then someone revives it, such as praying Taraweeh with an imam. The Prophet initially prescribed for his ummah to pray Taraweeh with an imam, then he refrained from doing that lest it be made obligatory for the ummah. That practice was stopped at the end of his life, and was not done during the caliphate of Abu Bakr or at the beginning of Umar's caliphate. Then Umar decided to bring the people together behind one imam, so he did that. Thus he was set a good precedent in Islam, because he revived a sunnah that had been stopped.

Thus it is clear that those who introduce innovations into the religion of Allah

to do a good thing, or the one who revives a sunnah after it has died tollow him in doing that





9	Every innovation is misguidance. Explain that in the light of what you have studied.
0	What misconceptions are there about this phrase: «Whoever sets a good precedent»? What is really meant by that?
Ð	Is it permissible to give the reward of righteous deeds to the dead? Use other sources.



- · Sharh Sahih al-Bukhari. Abu'l-Hasan Ali ibn Khalaf ibn Battal al-Qurtubi.
- · Fath al-Bari Sharh Sahih al-Bukhari. Al-Hafiz Ibn Hajar al-Asqalani.
- Irshad as-Sari li Sharh Sahih al-Bukhari. Shihab ad-Deen Ahmad ibn Muhammad al-Khateeb al-Qastalani.
- · Sharh an-Nawawi ala Muslim. Muhy ad-Deen Yahya ibn Sharaf an-Nawawi.
- Al-Ifsah an Ma'ani as-Sihah. Muhammad ibn Hubayrah ad-Dhuhali ash-Shaybani.
- · Ikmal al-Mu'allim bi Fawa'id Muslim. Al-Qadi Iyad ibn Musa al-Yahsubi.
- Tuhfat al-Abrar Sharh Masabeeh as-Sunnah. Al-Qadi Nasir ad-Deen Abdullah ibn Umar al-Baydawi.
- At-Tawdeeh li Sharh al-Jami' as-Sahih. Umar ibn Ali ibn Ahmad al-Ansari ibn al-Mulaqqin.
- Sharh al-Mishkat li't-Teebi al-Kashif an Haqa'iq as-Sunan. Husayn ibn Abdillah at-Teebi.
- · Mirgat al-Mafateeh Sharh Mishkat al-Masabeeh. Al-Mulla Ali al-Qari.
- Fayd al-Qadeer. Abd ar-Rauf ibn Taj al-Arifeen ibn Zayn al-Abideen al-Mannawi.
- · Jami'al-Uloom wa'l-Hikam. Abd ar-Rahman ibn Ahmad ibn Rajab al-Hanbali.
- At-Tuhfah ar-Rabbaniyyah fi Sharh al-Arba'een Hadithan an-Nawawiyyah.
 Ismail ibn Muhammad ibn Mahi as-Sa'di al-Ansari.
- At-Tanbeehat al-Lateefah ala ma ahtawat alayhi al-Aqeedah al-Wasitiyyah min al-Mabahith al-Muneefah. Abd ar-Rahman ibn Nasir as-Sa'di.
- Tayseer al-Aziz al-Hameed fi Sharh Kitab at-Tawhid alladhi huwa Haqq Allahi ala al-Abeed, Sulaiman ibn Abdillah ibn Muhammad ibn Abd al-Wahhab.
- Fath al-Majeed Sharh Kitab at-Tawhid. Abd ar-Rahman ibn Nasir as-Sa'di.
- Sharh al-Arba'een an-Nawawiyyah. Muhammad ibn Salih al-Uthaymeen.
- Sharh Riyadh as-Saliheen. Muhammad ibn Salih al-Uthaymeen.
- Ishroon Hadithan min Sahih al-Bukhari: Dirasat Asaneediha wa Sharh Mutooniha.
 Abd al-Muhsin al-Abbad.
- · Sahih al-Bukhari: Sharh wa Ta'leeq. Dr. Mustafa Deeb al-Bagha.



Index of lectures



Number of lecture

Number of page on which the lecture begins

Week in which the lecture is given

1	Hadith 1	9	Week 1
2	Hadith 2	13	Week 1
3	Hadith 3	20	Week 2
(1)	Hadith 4	24	Week 2
5	It is the word of Tawhid "Laa ilaaha illa Allah"	26	Week 3
6	Hadith 5	28	Week 3
7	What we learn from the hadith	30	Week 4
8	Hadith 6	33	Week 4
9	Hadith 7	38	Week 5
10	Hadith 8	41	Week 5
11	Hadith 9	45	Week 6
12	What we learn from the hadith	U7	Week 6



Index of lectures

Number of lecture

Number of page on which the lecture begins

Week in which the lecture is given

13	Hadith 10
14	Hadith 11
15	Hadith 12
16	Hadith 13
17	Hadith 14
18	Hadith 15
19	Hadith 16
20	Hadith 17
21	Hadith 18
22	Hadith 19
23	Hadith 20
24	Hadith 21

51	Week 7
55	Week 7
60	Week 8
64	Week 8
67	Week 9
72	Week 9
76	Week 10
79	Week 10
86	Week 11
90	Week 11
95	Week 12
100	Week 12

Contents

Madicul Taletaus is noted ou live".	3
Hadith 2: " Tell me about Islam "	13
Belief in Allah includes four things	16
Hadith 3: «Actions are but by intentions»	20
Hadith 4: «Faith has seventy-odd branches»	24
Hadith 5: «I have only been sent to perfect»	28
What we learn from the hadith	30
Hadith 6: «You are going to some of the People of the Book»	33
Hadith 7: «The Shaytan comes to one of you»	38
Hadith 8: «Keep striving, for everyone will be enabled»	41
Hadith 9: "The creation of one of you is put together in his mother's womb"	45
Rulings on miscarriage after the	

	_
Hadith 10: «The strong believer is better»	51
Usage of the word "if" or "if only" (Arabic: lau)	53
Hadith 11: "Do not go to extremes in praising me"	55
Blameworthy praise of the Messenger of Allah	58
Hadith 12: «If I were to take a khaleel (close, intimate friend)»	60
Hadith 13: "I know that you are only a stone"	64
Hadith 14: -Allah forbids you to swear by your fathers»	67
The oath for which expiation is required (if it is broken)	68
The prohibition on swearing by anything other than Allah	69
The words of the Prophet "خونسند", "He will succeed, by his father, if he is telling the truth"	71
Hadith 15: -You will be with those	72

Hadith 16: «Bo not revile my companions»	76
The ruling on reviling the Sahabah	78
Hadith 17: «There are three characteristics»	79
Ahl as-Sunnah wa'l-Jama'ah divide people into three groups in terms of taking them as friends and allies or as enemies	82
Hadith 18: «Whoever introduces into this matter of ours»	86
Conditions of an act of worship being valid	88
Hadith 19: «I urge you to adhere to my Sunnah and»	90
Reconciling between the two hadiths, «Every newly-invented matter is an innovation» and «Whoever sets a good precedent in Islam»	93
Hadith 20: "[He] drew a line for us,"	95
The causes that lead to the emergence of deviant sects and groups	97
Hadith 21: «Whoever calls to guidance»	100
Division of precedents into good and bad	103

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